

The
Fellowship of Faiths

BY
ALFRED W. MARTIN

Cousins.

The festival that bears

To Develop the principles of our higher
nature is to know heaven.

THE FELLOWSHIP OF FAITHS

BY
ALFRED W. MARTIN

SELECTIONS FROM THE
WORLD'S GREAT RELIGIONS
EGYPTIAN, HINDU, BUDDHIST,
ZOROASTRIAN, CONFUCIAN, GREEK, ROMAN,
JEWISH, CHRISTIAN, MOHAMMEDAN

TOGETHER WITH FOREWORDS BY

Rabindranath Tagore
Mahatma Gandhi
Swami Paramananda
Channing Pollock
John Haynes Holmes
Rabbi Rudolph Grossman

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INTRODUCTION

FIRST a word as to the sources from which the quotations of this anthology have been drawn. Each of the seven extant great religions has its "sacred scriptures," and it is from these that most of the selections have been taken. The Hindu "Vedas," "Upanishads," "Purasanas"; the Buddhist "Pitakas"; the Zoroastrian "Avesta"; the Confucian "Kings" and "Books"; the Jewish "Old Testament" and the "Apocrypha"; the Christian "New Testament"; the Mohammedan "Koran"—these represent the chief repositories of religion and ethics in the great religions of the world. The quotations borrowed from the long-extinct Egyptian religion are to be found, for the most part, in the "Book of the Dead," (ed. Budge) the "Precepts" of Ptah-hotep, who was governor of Memphis about 3500 B.C., and the "Maxims of Ani," who flourished in the fifteenth century before our era,—a body of sacred literature preserved in papyri.

The ancient Greeks and Romans had no sacred scriptures to invest doctrine and cult with the stamp of authority. The priesthoods conserved the traditional forms of religion but pos-

sessed no Bible like the Hindu *Vedas* or the Persian *Avesta*. For our knowledge of these two religions we have to rely on secular literature and the remains of plastic art. It was in the works of Plato and of the Stoics—Marcus Aurelius, Seneca and Epictetus—that the religion of the Greeks and Romans respectively found their highest expression and it is accordingly from these writings that the selections designated “Greek” and “Roman” have been drawn.

An anthology similar to this one was published in 1895, at Tacoma, Wash., and was designed, not only to illustrate a fellowship of faiths, but also to serve as a book of responsive readings for the Sunday School of the “First Free Church” of that city. Hence the omission of all references to books, chapters, verses, which would have cumbered the pages overmuch—and distractingly besides—for the attention of the young people was to be fixed on the precepts themselves and not diverted to their sources. To repeat, at this late day, the arduous research work of a decade or more and designate the precise source of each quotation was obviously impossible. The reader must therefore take on faith the trustworthiness and accuracy of the passages whose verification the compiler could not hope to supply.

It will be seen by a thoughtful survey of the book that it furnishes the spiritual substratum

on which a fellowship of faiths rests. Here it is made scripturally apparent that all religions are one in that they share in common religious and moral ideas and ideals of paramount and permanent worth. As for the differences that keep them apart, it is the sublime mission of modern friends of fraternity in religion to show forth the organic oneness of those historic faiths, a oneness that takes account of and has profound respect for these differences, seeing that they serve an indispensable purpose in the attaining of a nobler unity than that which rests solely upon acceptance of the resemblances. That nobler unity is founded upon frank recognition of differences, conscious that each of the great religions has some excellence peculiar to itself which it may contribute toward the enhancement of all the rest and receive in return the manifold contributions of all the others toward the enrichment of its own power to inspire and uplift.

It is fervently hoped that the exposition of comparative religion furnished by this little book will help so to increase the spirit of appreciation in the hearts of men and women everywhere that they will feel themselves *of necessity* part of that fellowship of faiths which represents the very acme of religious attainment, the true spiritual oneness of mankind.

ALFRED W. MARTIN.

New York,

Sept., 1925.

RABINDRANATH TAGORE

KIPLING said:

“East is East, West is West.”

God forbid it should be otherwise. Their meeting will be all the more fruitful because of their differences.

When we think of it, we see at once what the confusion of thought was to which the Western poet, dwelling upon the difference between East and West, referred when he said:

“Never the twain shall meet.”

It is true that they are not yet showing any real sign of meeting. But the reason is because the West has not sent out its humanity to meet the man in the East, but only its machine. Therefore the poet's line has to be changed to something like this:

Man is man, machine is machine,
And never the twain shall wed.

The world today is offered to the West. She will destroy it, if she does not use it for a great creation of man. The Materials for such a creation are in the hands of science; but the creative genius is in man's spiritual ideal.

When we come to believe that we are in possession of our God because we belong to some particular sect, it gives us such a complete sense of comfort that God is needed no longer except for quarrelling with others whose idea of God differs from ours in theoretical details.

Having been able to make provision for our God in some shadow-land of Creed, we feel free to reserve all the space for ourselves in the world of reality, ridding it of the wonder of the infinite, making it as trivial as our own household furniture.

Sectarianism is a perverse form of worldliness in the disguise of religion; it breeds narrowness of heart in a greater measure than the cult of the world based upon material interest can ever do. For undisguised pursuit of self has its safety in its openness, like filth exposed to the sun and air. But the self-magnification with its consequent lessening of God that goes on unchecked under the cover of sectarianism loses its chance of salvation because it defiles the very source of its purity.

Religion, like poetry, is not a mere idea; it is expression. The self-expression of God is in the endless variedness of creation; and our attitude towards the Infinite Being must also in its expression have a variedness of individuality ceaseless and unending. Those sects which jealously build their boundaries with too rigid creeds, excluding all spontaneous movement of

the living spirit, may keep hoarded their theology but they kill religion.

The attempt to make the one religion which is their own prevail for all time and space, comes naturally to men addicted to sectarianism. This makes it offensive to them to be told that God is generous in his distribution of love, and His means of communication with men have not been restricted to a blind lane abruptly stopping at one historical point of time and place. If humanity ever happens to be overwhelmed with a catastrophe of a universal flood of one religion then God will have to make provision for another Noah's Ark to save his creatures from a spiritual destruction.

When religion is in the complete possession of the sect and is made smooth to the level of the monotonous average, it becomes correct and comfortable, but loses the living spirit of art. For art is the expression of the universal through the individual, and religion in its outer aspect is the art of the human soul.

* * *

The love for her own soil and children will no longer suffice for her. So long as destiny offered to her only a limited problem, the West did more or less satisfactorily solve it. Her answer was patriotism, nationalism,—that is to say, love only for that and those to whom she happened to be related. According to the de-

gree of truth in this love she has reaped her harvest of welfare.

But today, through the help of science, the whole world has been given to her for a problem. How to answer it in the fullness of truth she has yet to learn. Because the problem has become vast, the wrong answer is fraught with immense danger.

* * *

The man from the East, with his faith in the eternal, who in his soul had met the touch of the Supreme Person—did he never come to you in the West and speak to you of the Kingdom of Heaven? Did he not unite the East and the West in truth, in the unity of one spiritual bond between all children of the Immortal, in the realization of one great Personality in all human persons?

Yes, the East did once meet the West profoundly in the growth of her life. Such union became possible, because the East came to the West with the ideal that is creative, and not with the passion that destroys moral bonds. The mystic consciousness of the Infinite, which she brought with her, was greatly needed by the man of the West to give him his balance.

On the other hand, the East must find her own balance in Science—the magnificent gift that the West can bring to her.

MAHATMA GANDHI

NOTE: The following quotations were selected from the writings of Mahatma Gandhi by Kedar Nas Das Gupta, as indicating Gandhi's views on universal religion.

OURS has become an age of hypocrisy and insincerity. Men, to whatever religion they may belong, care only for the external aspects of religion, and give the go-by to all its fundamental principles.

They argue that the enormous volume of wickedness and vice in the world is sure evidence of the falsity of religion. This is, of course, an entirely wrong view of the matter. The fact is that, like a bad workman who quarrels with his tools, they make religion responsible for their evil practices, and go on leading an utterly irresponsible life.

Alarmed at this growth of irresponsibility, some people have openly come forward to oppose it. They rightly fear that, if religion were to lose its hold on men's minds, the whole world would go to rack and ruin; and they are making strenuous efforts to make men tread the path of morality.

They have established a society which has made a detailed examination of the funda-

mental principles of all religion, and shown that they are all alike based on the same eternal laws of morality. Hence, whatever the creed that a man professes, he cannot transgress the moral law except at his own peril.

The object of this society is to fight the attitude of irreverence to all religion that has unfortunately become so common in our age. Its members are engaged in investigating the basic principles of morality on which all religions are alike founded. Thus they have arrived at a new creed to which has been given the name of Ethical Religion, and which is made up of the principles of morality that are eternally binding on all men and women in the world.

An attempt is made in the following pages to explain these principles, on the observance of which alone depends the welfare of humanity.

We find that the laws of conduct and morality laid down by the greatest religions of the world are practically the same. And all the greatest religious teachers have also proclaimed that religion is based on morality.

Just as a building falls to the ground when the foundation is shaken, all religions must sink in the dust if their moral basis were to be disturbed.

It follows from what has been said that true religion is, in fact, identical with morality.

There is no religion higher than Truth and Righteousness.

SWAMI PARAMANANDA

WITH the rare exception of the few master-spirits of the world, it is difficult to find among mankind people who are free from prejudice and personal motives. Therefore, we cannot help but welcome this volume, "Fellowship of Faiths," by Dr. Alfred Martin, which seeks to point out those fundamental ideas making for greater unity. Dr. Martin not only offers his own opinion on the subject, but gives side by side the salient tenets of Hindu, Egyptian, Buddhist, Chinese, Mohammedan, Grecian, Jewish and Christian faiths, proving from the lips of the sages themselves the identity of their thought and of their message. His selections on Brotherhood, Worship, Work, Unselfishness, Humility, etc., show how the true heart of religion pulsates only with rhythmic beat, and that as man learns to pay heed to this inner province of spiritual life he becomes less and less aggressive, less and less intolerant, less and less harmful to himself and to others.

Comparative study of various faiths is without question one of the most important factors in human progress, not only from the viewpoint of ethics and religion, but as a means for

widening our vista of greater usefulness to mankind. Unfortunately, however, its aim is impaired by our preconceived ideas and narrowness of vision. Once a friend said to Ralph Waldo Emerson that he had studied all the religions of the world and was thoroughly convinced that Christianity was the only true religion. To this Emerson calmly replied: "This shows, my friend, how narrowly you have read them."

In order to derive benefit from the great book of life, we ourselves must possess certain fundamental qualities which alone can give us access to the inner, truer, and more practical aspects of it. This is where we find that all the great religions of the world unite in their age-long vision. "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." This saying of Jesus the Christ, to my mind, gives the key to our problems. It is not the dogmatic religions which ennoble us or widen our vision; it is the practical application of faith—doing the will of the Father. Never can we hope to attain the great ideals held by the world religions until their import penetrates into our life, until we draw them close to our heart and manifest them in our actions. Then alone, as we conduct our life through the impetus of love, charity and service, do we realize the universal ideal of world faith

—the practical fulfillment of human fellowship
and common brotherhood.

When thou journeyest westward thou canst
not leave the east behind;

Nor canst thou part from the north when thy
feet are turned to the south.

The ray of the sun toucheth all quarters
And bestoweth on all its living, warming
balm.

The light of the soul knoweth no boundary
lines;

It hath no east nor west, north nor south.

Yea, the light of the soul shineth everywhere,

Save when we keep our doors shut—

Alas, when we keep our doors shut!

CHANNING POLLOCK

THE founders of all religions have preached universal love.

Their followers and disciples, in all religions, have taught universal hate.

To the endless list of prejudices, resentments, intolerances and blind misunderstandings that have made history a chronicle of murder, nothing has contributed more than religion.

God is love; creed is hate.

In my play, "The Enemy," written with the same purpose that actuates Dr. Martin, and that is behind the Fellowship of Faiths, the League of Neighbors, and the Union of East and West, one of my characters, Professor Arndt, says:

"Would everything be different if we had preached Christ instead of Christianity? The simple things He said, instead of all the twistings, and turnings, and little side alleys of creed and theology? If we hadn't spent these centuries building up a great hocus-pocus instead of a great truth! . . .

"'For God and King!' But between *them* and *us* . . . from the days when we began building palaces for our Bishops and pyramids

for our Kings . . . have come that multitude of interpreters and exploiters who live by the mummery they have made of Religion and Patriotism! Blasphemy and treason, but I sometimes think the two vast conspiracies through all history have been God and King! . . .

"We are still children. Some day we shall grow up. Some day there will be an end of race and creed, and hate and prejudice!"

There is Professor Arndt's confession of faith . . . and *mine*. I find it to be also Dr. Martin's. No one could do a greater work than to promote a "Fellowship of Faiths" . . . to end by urging what all religions began by adjuring. To show that all faiths are fundamentally the same, and that antagonisms between them are as foolish and unjustified as they are wicked and ignorant, is a big job for a big man. Someone said, "One great heart in every community might remake the world." One great book, or play, that goes into every community may go a long way toward doing as much.

JOHN HAYNES HOLMES

No spiritual demand of our time is quite so insistent, certainly none so sublime, as that for the unity of religion. The sectarian divisions of Christendom have long been recognized to be a scandal, and sensitive souls are everywhere seeking those ways of healing which will restore the "one body of Christ." But the wider and deeper divisions between historic faiths throughout the world are also in our time causing profound concern. Modern knowledge is teaching the natural origin of religion as a universal and uniform phenomenon of human experience. There are no special dispensations; the Jews are not "a chosen people," and the Christians possess no unique revelation in Jesus Christ. Hence the demand for that one religion of the future which shall be the fulfillment of the many religions of the past!

Struggle for the satisfaction of this demand has led suddenly to a curious discovery. Looking for something new and almost strange—namely, a common religion of mankind—we find that this religion is with us already, has been here all the time. The prophets of every age

have spoken at bottom one message. The scriptures of every people have embodied in essence the same ideals. Mankind everywhere has been moved by a single spirit to prayer and worship and the aspiring life. Different names for God, different habits and languages of adoration, different applications of the moral law, these, like the different architecture of temples, have failed at last to hide the reality that makes men one.

It is some evidences of this one religion, existent in men's hearts from the beginning even until now, which Mr. Martin has gathered with skill and insight in this volume. Here is a condensation of that Bible of Humanity which proves the Fellowship of Faiths! Such a book, in our present wilderness of intolerance, prejudice and hate, is as manna on the highway to the Promised Land.

INTERNATIONAL HYMN

'er continent and ocean,
From city, field and wood,
Still speak, O Lord, thy messengers
Of peace and brotherhood,
In Athens and Benares,
In Rome and Galilee,
They fronted kings and conquerors,
And taught mankind of Thee.

We hear, O Lord, these voices,
And hail them as Thine own,
They speak as speak the seraphim
Who guard Thy silent throne—

FOREWORD

xxv

One God, the heavenly Father;
One King, the Lord above;
One Kingdom of Humanity;
One holy Law of Love!

The tribes and nations falter
In rivalries of fear,
The fires of hate to ashes turn,
To dust, the sword and spear.
Thy word alone remaineth;
That word we speak again;
O'er sea and shore and continent,
To all the sons of men.

(Signed) JOHN HAYNES HOLMES.

RABBI RUDOLPH GROSSMAN

"HAVE we not all One Father? Hath not one God created us all? Why then shall we deal treacherously one with the other?" In these classic words of the prophet Malachi is expressed the highest and holiest aspiration of religion. Children of one heavenly Father, humanity should constitute a brotherhood, united in genuine fellowship and fraternal toleration and sympathy. No one system of religion can claim a monopoly of truth. Each religion is but one instrument in the grand orchestra mankind; but one voice in the great chorus singing the praises of the All-Holy. As the Talmud expresses it, "God has many messengers through whom His will is made manifest to man." Widely as we may differ in theological dogmas, in our concepts of God and of the best manner of our approach to Him, there is perfect agreement in those eternal principles of the ethical life upon which alone a true social organization can be reared and maintained. No matter what distinctive creed we may profess, or by what denominational name we may be called, do we not all believe in a God of love and mercy, a Father of truth and wisdom, in Whom and

through Whom we live and have our being? Do we not all emphasize justice and love, service and sympathy, kindness and truthfulness, honesty and honor as the paramount virtues of the moral life? Is not for all of us religion a structure pillared on reason, reverence and righteousness, illumined by the light of liberty, loyalty and love, and dedicated to the service of purity, progress and peace? Our interpretations may be diverse, but our goal is identical. Why maximize differences when the agreements are so many?

Dr. Alfred W. Martin of the Ethical Culture Society has rendered an invaluable service to the cause of brotherhood and peace through this book on *The Fellowship of Faiths*. By showing the universality of fundamental moral sentiments by means of copious and carefully-selected quotations culled from the writings of the world's greatest and best of all ages, he makes clear that while creeds may differ, religion is one—the one unifying bond that should weld soul to soul. It is high privilege to commend this book to the thoughtful and reverent perusal of all who feel and respond to the greatest need of our day, the final and complete overthrow of hate and bigotry and the enthronement of toleration and sympathy and good-will as the highest achievement of civilization.

*Rabbi of Temple Rodeph Sholom,
New York City.*

THE FELLOWSHIP OF FAITHS

SELECTION I

BROTHERHOOD

Let this soul pass on. He loved his brethren.
He was a brother to the great men and a
father to the humble ones. He never
slighted the man of low estate for him held
in high repute.—*Egyptian*.

The narrow-minded ask, "Is this man a
stranger, or is he of our tribe?" but to
those in whom love dwells the whole world
is but one family.

He is dear to me who is free from enmity.

He also is my beloved of whom mankind are
not afraid and who is not afraid of man-
kind.—*Hindu*.

He who is indifferent to the welfare of others
does not deserve to be called a man.—
Persian.

One should seek for others the happiness one
desires for oneself.

There is no higher duty than to work for the
good of the whole world.

2 THE FELLOWSHIP OF FAITHS

As a mighty trumpeter makes himself heard in all directions, so let the whole world be pervaded with thy sympathy and love.

Comprehend by your own heart the hearts of other beings.

My doctrine makes no distinction between high and low, rich and poor; it is like the sky, it has room for all and like water it washes all alike.

Ananda, coming to a well, asked a girl of the despised caste of the Tschandalas for a drink of water. But she, fearing a gift from *her* hands would make him unclean, declined. Whereupon Ananda said: "My sister, I did not ask concerning thy caste or thy family, I beg water of thee if thou wilt give it to me."

To him in whom love dwells the whole world is but one family.

Hatred is never overcome by hatred, this is an ancient rule.—*Buddhist.*

The good man loves all men, he loves to speak with all.

The mean man sows that he himself may reap, but the love of the perfect man extends to all men.—*Chinese.*

Be good to thy neighbor whether he be of your own people or a stranger.—*Mohammedan.*

THE FELLOWSHIP OF FAITHS 3

It is not life to live for ourselves, but to help each other.—*Grecian.*

Men are born for the sake of men, that they may mutually benefit each other.

We are members of one great body, and we must consider that we were born for the good of the whole.

I will look on the whole world as my country, and on all men as my brothers.

I am a man, and nothing that concerns human beings is indifferent to me.

We are made for co-operation; to act against one another is to act contrary to nature.—*Roman.*

Be to thy fellow-creatures what God is to the whole creation; be a brother to the children of the Father.

Are we not all children of one Father? Hath not one God created us?

Thou shalt not say, I will love the wise and hate the unwise; thou shalt love all mankind.—*Jewish.*

Be kindly affectioned one toward another, with brotherly love, in honor preferring one another.

God has made of one blood every nation for to dwell on the face of the earth.—*Christian.*

SELECTION II

CHARACTER-BUILDING

Regulate thyself, and in that way teach thy posterity.—*Egyptian*.

Convert thy body into a temple; be chaste and abstain from unlawful gains.—*Hindu*.

Contend constantly against evil, morally and physically; strive in every way to diminish the power of evil.

Strive to keep pure both in body and mind, and so prevent the entrance of evil.

Now will I proclaim to you who are drawing near and seeking to be taught, those animadversions which pertain to Him who knows all things. Hear ye then with your ears and be ye wakeful, for I will tell you of the wisdom of the Creator and sing hymns to the Mighty One. In the beginning there were two principles, twins, the good and the evil. Side with one of these; both ye cannot belong to. Choose ye to be good and not base. Between the opposing spirits let the wisely-acting choose aright.—*Persian*.

Dig up sensual appetites by the roots, lest in their growth they crush you as the stream crushes the reeds.

The Blessed One thus addressed the Bhikkus (disciples): There are two extremes, O Bhikkus, which he who has given up the world ought to avoid. What are these two extremes? A life given to pleasures and lusts, for this is degrading, sensual, vulgar; and a life given to mortification, for this is painful, ignoble, and profitless. By avoiding these two extremes, O Bhikkus, the Tathagata (Buddha) has gained the knowledge which leads to insight, which leads to wisdom, which conduces to calm, to character, to Nirvana.—*Buddhist*.

Deal with evil as with a disease: the object of punishment is to make an end of punishing.

Have no companionship with a man who injures his neighbor.

One forgives everything to him who forgives himself nothing. Not to correct our faults is to commit new ones.—*Chinese*.

He is dear to me who strives to be free from enmity, exempt from selfishness, of subdued passions and pious resolves.—*Mohammedan*.

6 THE FELLOWSHIP OF FAITHS

The first and best of victories is for a man to conquer himself; to be conquered by himself is of all things the most shameful and base.

If you are handsome, do handsome things; if deformed, supply your defects by your virtues.—*Grecian*.

Control your temper, for if it does not obey you it will govern you.

Choose rather to punish your appetites than to be punished by them.

Pleasure should be the companion, not the guide of our course.

Who am I to conquer? Not the Medes or Persians, but avarice, low ambition and vulgar tastes.

The grandest of empires to rule is one's self.
—*Roman*.

Who shall ascend the hill of the Most High and who shall stand on its holy height?

He that hath clean hands and a pure heart; who hath not spoken falsely nor inclined towards deceit.

Flee from sin as from the face of a serpent, for if thou comest too near it will bite thee; the teeth thereof are as the teeth of a lion, slaying the souls of men.

A prudent man foreseeth the evil and protecteth himself, but the simple pass on and are punished.

The beginning of wisdom is the desire of discipline and the care of discipline is love and love is the keeping of her laws and the giving heed unto her laws is the assurance of incorruption and incorruption maketh us near unto God.—*Jewish.*

Giving all diligence, add to your faith virtue and to virtue knowledge and to knowledge temperance; and to temperance patience, and to patience godliness; and to godliness, brotherly kindness; and to brotherly kindness, love.—*Christian.*

SELECTION III

PRACTICAL RELIGION

(True Worship)

What is good through me sings praises to the Good. What is true through me sings praises to the Truth.—*Egyptian*.

Offering prayers with the hope of reward in the next world is selfish.

A noble man will discharge his moral duties first and then attend to the ceremonies of religion.

We fall very low if we perform ceremonial acts only and fail in the discharge of our moral duties.

Neither austerities nor study of the Veda can save him who has strayed from the path of duty.

Holiness is not in a solitary desert, nor in the sky; convert thy body into a temple, give up evil thoughts, and thou shalt have holiness!

The religious exercise of the body is to be pure; of the lips, to speak always the truth; of the thoughts, to control selfish whims and desires.

THE FELLOWSHIP OF FAITHS 9

No pilgrimage will make a saint of a man who has not in his heart holy aspirations.
—*Hindu*.

The best way of worshipping God is in allaying the distress of the times and improving the condition of mankind.

He must be a low-minded man who can pray to God for terrestrial goods.

He needs no other rosary whose thread of life is strung with beads of love and thought.

A man may recite large portions of the Law, but if he be not a doer of it, he is like a herdsman who counts the cattle of others.

The worship of spiritual wisdom is far better than worship by the offering of things.
—*Buddhist*.

To develop the principles of our higher nature is to know heaven.—*Chinese*.

Stand up as witnesses for God by righteousness and kindly deeds.

One came to Mohammed and said: My mother has died. What shall I do for the good of her soul? The Prophet thought of the panting heat of the desert and replied: Dig a well that the thirsty may have water to drink. The man dug a well and said: This have I done for my mother.
—*Mohammedan*.

10 THE FELLOWSHIP OF FAITHS

He who spends his time in contemplation without action is an unprofitable man; and he that lives in action and is destitute of philosophy is a rustical man and commits many absurdities.

The Divine Nature is not to be seduced by presents, like a corrupt judge; it would be dreadful indeed if the gods looked to gifts and not to the soul.

Cultivate piety and banish costliness from temples.—*Roman*.

Not abstinence from fish or meat, not wearing rough garments, not offering sacrifices, can make a man pure. Your low desires are in you and you make your outside clean.—*Buddhist*.

To what purpose is the multitude of your sacrifices unto me? saith Yahweh: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me;

I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream.

Wherewith shall I come before Yahweh, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will Yahweh be pleased with thousands of rams or with ten thousand rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; for what doth Yahweh require of thee, but to do justly, and to love mercy, and to

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walk in humility before thy God?—*Jewish.*

Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.

If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

Pure religion and undefiled is this,—to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.

If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.—*Christian.*

SELECTION IV

WORK

Waste not time in which thou canst work.
Wealth endureth not when work is abandoned.—*Egyptian*.

Labor makes known the true worth of a man
as fire brings the perfume out of incense.
—*Hindu*.

Be diligent and discreet; diligence in one's
occupation is the greatest good work.

To sew patch on patch is better than begging rich men for clothing.

Indulge not in slothful sleep lest the work
which needs to be done remain undone.

The cock lifts up his voice with every splendid dawn and cries: Arise, ye men, and destroy the demon that would put back the world in sleep. Long sleeping becomes you not, arise, 'tis day; who rises first comes first to paradise!

In whom does Ahura Mazda rejoice? In him who adorns the earth with grain and grass, who dries up moist places and waters dry places.

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He who tills the ground is as good a servant of religion as he who offers ten thousand prayers in idleness.

Whoso cultivates barley cultivates virtue.

He who does not eat has not strength to live rightly nor to work.—*Persian*.

Not the failures of others, but his own negligence should one most observe.

If anything is to be done, let it be done vigorously.—*Buddhist*.

The disease of men is neglecting to weed their own field and busying themselves with weeding the fields of others.—*Chinese*.

Not work but idleness disgraces men. Labor is Nature's physician.—*Grecian*.

Labor nourishes noble souls.

They who do not keep on striving to advance, fall back.

Think of each day as in itself a life, and say each morning, "I wake to do the work of a man."—*Roman*.

If a man will not work, neither shall he eat. I must work while it is day; for the night cometh when no man can work.

Give diligence to present thyself approved, a workman that needeth not to be ashamed.

No man having put his hand to the plough
and looking back is fit for the Kingdom of
Heaven.

Be not deficient in zeal but be fervent in
spirit.—*Christian.*

SELECTION V

DUTY

Be diligent at all times and do more than is commanded.

The opportunity having passed, one seeks in vain to seize another.—*Egyptian*.

He who neglects the duties of this life is not fit for this world, much less for any higher world.—*Hindu*.

Be not one whose motive for action is in the hope of reward.—*Persian*.

The festival that bears great fruit is the festival of duty.—*Buddhist*.

The foremost law of life is known to all men.
It calls to duty.

The path of duty is near, yet men seek it afar off. Go home and seek it, and you will not lack teachers.

Begin to regulate before disorder comes.

Never allow yourself to do a wrong thing because it seems trifling, nor to neglect doing a good act because it seems small.—*Chinese*.

Make the best of things and lay burdens on none but thyself.—*Mohammedan*.

Whatever people think of you, do that which you think is right.—*Grecian*.

There is no condition of life that excludes a wise man from discharging his duty.

What we ought not to do we should never think of doing.

Let it make no difference to thee whether thou art well spoken of or ill spoken of, if thou art doing thy duty.

What makes a man free and master of himself? Living uprightly.

Let this day's performance of duty be thy religion.

When you have decided that a thing ought to be done and are doing it, never avoid being seen doing it, though the many shall form an unfavorable opinion about it. For if it is not right to do it, avoid doing the thing; but if it is right, why are you afraid of those who shall find fault wrongly?

The greatest man is he who is most true to the call of duty.

Duty is always performed when the good of mankind is sought.—*Roman*.

The law which I command thee this day is not afar off, that thou shouldst say who

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will go and bring it unto us ; it is not in the heavens that thou mightest say who will ascend and bring it down to us ; it is not across the sea that thou mightest say who will sail forth and bring it back unto us ; it is in thy mouth and in thy heart that thou mayest do it.

Whatsoever thy hand findeth to do, do it with all thy might.—*Jewish.*

He that is faithful in what is least is faithful in what is greatest.

Let us strive earnestly to be faithful in all things.—*Christian.*

SELECTION VI

SINCERITY

Let this soul pass on. He loves the truth,
his lips are pure.—*Egyptian*.

It is better to be dumb for the rest of one's
life than to speak falsely.

Be thy creed or thy prayers what they may,
unless thou hast truth within thee thou
wilt not find the path to true happiness.—
Hindu.

Be free from duplicity and stand firm in the
path of truth.—*Persian*.

Only the religious man is good, and religion
is the perfect agreement of the will with
the conscience.—*Buddhist*.

In language it simply requires that it shall
convey the meaning.

Never let thy tongue say what thy heart
denies.

Sincerity is the way of truth and the attain-
ment of sincerity should be the way of
man.

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A flaw in a piece of white jade can be ground away, but for a flaw in speech nothing can be done; therefore be cautious as to what you say.

The truly great man does not think in advance that his words shall be sincere, he does not think beforehand that his actions shall be resolute, he simply always abides in the right.

To know a thing is right and not to do it is a weakness.

Not to speak when we should is cowardly concealment.

Fear not poverty, but fear missing the truth.
—*Chinese*.

Adhere so firmly to the truth that thy yea shall be always yea, and thy nay always nay.

Hide not the truth when you know it, clothe it not with falsehood.—*Mohammedan*.

A man is not to be revered more than truth, therefore speak out.

To speak only truth is to resemble God.—*Grecian*.

It is base to think, and baser still to say, what we do not feel.

If you seek truth you will not wish to conquer by the use of low means, and if you find truth you will never be conquered.

Truth conquers by itself, it does not need support from without.

It is better by assenting to truth to conquer opinion than by assenting to opinion to be conquered by truth.—*Roman*.

Woe unto them that are faint-hearted and unto the sinner that goeth two ways.

Let the counsel of thine own heart stand, for there is no man more faithful unto thee than it.

In nowise speak against the truth, and refrain not to speak when there is occasion to do good.

Obtain the truth and sell it not.

Use not to make any manner of lie, for the custom thereof is not good.—*Jewish*.

The Spirit of Truth will guide you into all truth.

Put away lying, speak every man the truth with his neighbor.

Let your yea be yea, and your nay, nay.—*Christian*.

SELECTION VII

INTEGRITY

Let this soul pass on ; he fought on earth the battle of the good as the invisible Commander ordered him.—*Egyptian*.

There are two roads that lead to perfect virtue: to be upright in all dealings, and to harm no living creature.

Virtue is a service man owes to himself, and though there were no God to punish and no heaven to reward, virtue would none the less be the binding law of life.

The way to eternal happiness is open to him who never fails to speak the truth and to think of others rather than of himself.

He is dear to me who is just, impartial, pure—who is always the same—trustworthy, calm, self-possessed.

My strength may go, my heart may break, but even then my heart which has been swayed by virtue will triumph.—*Hindu*.

Let the motive be in the deed, not in the event.—*Persian*.

Purity and impurity belong to one's self.
No one can purify another.—*Buddhist.*

Overcome evil with good and lying with truth.
As the lotus flower rises immaculate from the
muddy water of the marsh, so a man may
rise from the impurity of the surrounding
world.

The man who in the presence of gain thinks
of righteousness, who in the presence of
others' danger is ready to give up his life,
who never forgets a promise but always
keeps it—him I call a complete man.

The doctrine of our Master consists solely in
integrity of heart.

In transacting business be faithful, in speech
with friends be not envious, and in daily
conduct be dignified, refined.

When you know a thing, maintain that you
know it; when you do not know it, admit
the fact—that is wisdom.—*Chinese.*

Woe to those who stint the measure; who
when they take by measure from others,
exact the full; but when they mete to them
or weigh to them, diminish.—*Mohammed-
an.*

Verily, hypocrites sink into a lower abyss
than any other sinners.

To have beauty of soul—that is true wealth.

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Strive to excel each other in good works;
keep your contracts.

Every man ought to speak with such perfect integrity that no one could have reason to doubt his simple affirmation.—*Grecian*.

As in the upper air there is no cloud, so in the lofty soul there is always calm.

We do not love virtue because it gives us pleasure, but it gives us pleasure because we love it.

The wise man will not sin though both gods and men should overlook his deed, for it is not through fear of punishment that he abstains from sin.

Consider it to be the greatest of infamy to prefer life to honor, and, for the sake of living, to lose the object of living.

Never value anything as profitable to thyself which shall compel thee to break thy promise, to lose thy self-respect.—*Roman*.

A good name is rather to be chosen than great riches, for these make themselves wings and fly away.

Blessed is the man whose conscience hath not condemned him.

Keep thy heart with all diligence, for out of it are the issues of life.

The righteousness of the perfect shall direct his way, but the wicked shall fall by his

own wickedness. The righteousness of the upright shall deliver them, but they that deal treacherously shall be taken in their own mischief. He that is steadfast in righteousness shall attain unto life, but he that pursueth evil doeth it unto his own death. Righteousness exalteth a nation, but sin is a reproach to any people.

Better is a little with righteousness than great revenues with injustice. He that followeth after righteousness and mercy findeth life, righteousness and honor. Treasures of wickedness profit nothing, but righteousness delivereth from death.—
Jewish.

Have regard to what is honorable in the sight of all men.

Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.

So a good man, out of the good treasure of his heart, bringeth forth good things, and an evil man evil things.

Wherefore by their fruits shall ye know men. Blessed are they who hunger and thirst after righteousness, for they shall be filled.—
Christian.

SELECTION VIII

JUSTICE

Let this soul pass on. His heart weighs right in the balance.—*Egyptian*.

He is holy who is just, impartial, pure, and who is always himself.

Justice is so dear to the heart of Nature that if in the last day one atom of injustice were found the Universe would shrivel like a serpent's skin, to cast it off forever.
—*Hindu*.

By saying to an outcast, "O thou outcast," or to a thief, "O thou thief," a man incurs a guilt as great as that of the offender. And if he falsely accuse any one of such offence his guilt will be twice as great. Avoid everything calculated to injure others.
—*Persian*.

If one strive to treat others as he would be treated by them, he will not fail to come near the perfect life.

Behave to thy friend as thou wouldst have him behave to thee.

Humanity is the heart of man, and justice is the path of man.

To develop justice and integrity of character is to know heaven.—*Chinese*.

One hour of justice is worth seventy years of prayer.

There is no safer guardian than Justice, no stronger sword than Right, no better rule than Reason, no surer ally than Truth.

O true believers, observe justice. Let not hatred toward any induce you to do wrong, but act justly.—*Mohammedan*.

The perfectly just man would be he who loves justice for its own sake, not for the honors or advantages that may attend it.

Justice should be pursued for itself, not for what it will bring.

He who commits injustice is always more unhappy than he who suffers from it.

That man is the noblest who obtains everything justly, keeps all things faithfully, and spends in a way that necessitates no repentance.

What will anyone be profited if under the influence of money he neglect justice?—*Grecian*.

One should always pay his debt, no matter how wicked the creditors be; let not another's guilt make you sin.

Being asked which is better, valor or justice, Seneca answered, "We should have no need of valor if we were all just."

He who comes to any decision while one side is unheard, even though his decision be just, is not just himself.—*Roman*.

The path of the just is as a shining light which shineth more and more unto the perfect day.—*Jewish*.

Who art thou that judgest another man's servant? To his own master he standeth or falleth. One man esteemeth one day above another, another man esteemeth every day alike—let every man be fully persuaded in his own mind. He that regardeth the day regardeth it to the Lord, and he that regardeth not the day to the Lord he regardeth it not, for none of us liveth unto himself and no man dieth unto himself. Why then dost thou judge thy brother or why dost thou set at naught thy brother,—let us not judge one another any more, but rather take heed that we put no stumbling block in another's way. Nothing of itself is unclean, but to him that esteemeth

anything to be unclean to him it is unclean.

The Kingdom of God is not meat and drink, but righteousness, peace and joy.

Let us therefore follow after the things that make for peace and the things wherewith we may edify one another.—*Christian.*

SELECTION IX

UNSELFISHNESS

Let this soul pass on. He has made his delight in doing what is good to men.—*Egyptian.*

High-minded men delight in doing good without a thought of their own interest; when they confer a benefit on others they reckon not on favors in return.

What a rich man uses and gives constitutes his whole wealth.

What thou hoardest other misers will sport with.—*Hindu.*

To enjoy the benefits of Providence is wisdom; to enable others to enjoy them is virtue.—*Persian.*

Go ye forth, O brethren, for the sake of the many, out of compassion for the world, for the good and the weal and the gain of all beings, gods and men.

If one strive to treat others as he would be treated by them, he will not fail to come near the perfect life.

When you work for others, do it with the same zeal as if you were doing it for yourself.

Do not ask others to love you all they can, but try so to love them.

He who wishes to secure the good of others has already secured his own.—*Chinese*.

Consider only what is for the good of each, and do only good unto all.—*Mohammedan*.

It is not life to live for ourselves—let us help one another.

He deserves disappointment who gives with the hope of return.

An unselfish act done to the ungrateful is a holy offering.

Let us give cheerfully, unhesitatingly, gladly.
In a gift that sticks to the fingers is no virtue.

He who gives when he is asked has waited too long.

When you help another, make no display of it; secrecy increases the beauty of the gift.

This is the law of benefits between men: The one ought to forget what he has given; the other ought never to forget what he has received.

Even in my very studies, the greatest delight I take in what I learn, is the teaching of it to others: for there is no relish, methinks,

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in the possessing of anything without a partner.

To ask to be paid for virtue is as if the eye demanded a recompense for seeing or the feet for walking. In doing good, man should be like the vine which has produced grapes and asks for nothing more after it has produced its proper fruit.—*Roman*.

Do ye unto all as is good in your own eyes. There is nothing better under the sun than for men to do good as long as they live.—*Jewish*.

If ye do good only to them that do good to you, what thank have ye? Do not even sinners the same? Love your enemies.

Give, hoping for nothing again.

For their sake I sanctify myself.—*Christian*.

SELECTION X

HUMILITY

Be not haughty because of thy knowledge.
Glory not in thyself, but in thy neighbor.—

Hindu.

Haughty thoughts and thirst of gold are
sins.—*Persian.*

Be lowly in thy heart, that thou mayest be
lowly in thine actions.

Remember with humility how much remains
obscure, and by so doing thou wilt see
more clearly.

Let no man think lightly of evil, saying in
his heart, it will not come near me. Even
by the falling of water-drops a water-pot
is filled; so the fool becomes full of evil,
even if he gather it little by little.

Let each man make himself as he teaches
others to be; he who is well subdued may
subdue others; one's own self is difficult to
subdue.—*Buddhist.*

To indulge a consciousness of goodness is to
lose it.

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Very near together are hearts that are filled neither with guilt, nor fear, nor conceit.

In the way of the superior man there are four things, to not one of which have I as yet attained.—To serve my father, as I would require my son to serve me: to this I have not attained; to serve my prince, as I would require my minister to serve me: to this I have not attained; to serve my elder brother, as I would require my younger brother to serve me: to this I have not attained; to set the example in behaving to a friend, as I would require him to behave to me: to this I have not attained. The Master said: The sage and the man of perfect virtue;—how dare I rank myself with them? It may simply be said of me, that I strive to become such without satiety, and teach others without weariness. The Master said: A transmitter and not a maker, believing in and loving the ancients, I venture to compare myself with our old P'ang.—*Chinese.*

Defer humbly to thy superiors, out of deference speak to them with respectful speech.

Praise me not as Jesus was praised. I am liable to err as other men,—I, too, need forgiveness of sin.—*Mohammedan.*

Glory should not be pursued by us, but follow us.—*Grecian.*

Keep thyself pure, and make thyself all simplicity.

We are created to be modest, noble, and pure in soul.

Take heed not to become as the Cæsars, but keep thyself simple and dignified, a friend of justice and the enemy of pomp.

No deeds are more praiseworthy than those done without ostentation and far from the sight of men.

He who wishes his virtue to be blazed abroad is laboring not for virtue but for fame.—*Roman.*

My son, go on with thy work in meekness; the greater thou art, the more shouldst thou humble thyself.

Let another man praise thee and not thine own mouth; a stranger, not thine own lips.

Many are in high places of renown, but mysteries are revealed to the lowly.

Before honor is humility.

Be not righteous over much, neither make thyself over wise: why shouldst thou destroy thyself?

If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.

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A proud look, a lying tongue, and hands that shed innocent blood doth Yahweh hate.—*Jewish.*

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly.

Whosoever shall humble himself as a little child, the same is greatest in the Kingdom of God.

Everyone that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

Let him that is without sin cast the first stone.

Whosoever would be great among you let him minister unto you, and whosoever would be chief among you let him be your servant.

Blessed are the meek, for they shall inherit the earth.—*Christian.*

SELECTION XI

SELF-DEPENDENCE

The source of final happiness is in the heart,
and he is a fool who seeks it elsewhere; he
is like the shepherd who searched for the
lamb that was in his own bosom.—*Hindu.*

He who is fearless, unshackled, free; him I
call a wise man.

By reflection a man can make himself an
island which no floods can overwhelm.—
Buddhist.

To develop the principles of our higher na-
ture is to know heaven.—*Chinese.*

Know thyself!

Whatever people may think of you do what
you think is right.

The wise man preserves in his own bosom the
sacred flame that enlightens him.—*Gre-
cian.*

A man should stand upright and not be held
upright by others.

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Blessed is that man and beloved of God who is afraid of no man, and of whom no man is afraid.

Offend not thy conscious soul, the supreme internal witness of men.

Converse in purity with your own pure mind, for the first and highest purity is of the soul.

Look within, within is the fountain of good; that is the life, that is the man.—*Roman*.

I will put my law in their inward parts and write it in their hearts.—*Jewish*.

Why even of yourselves judge ye not what is right?

Count it all joy when ye are led into divers temptations knowing that the testing of your faith worketh patience. But let patience have her perfect work that ye may be perfect and entire, wanting nothing.

Quench not the spirit. Prove all things, hold fast that which is good.—*Christian*.

SELECTION XII

THE SUPERIOR MAN

Of a human soul the most subtile part is God.—*Egyptian.*

One proof of man's superiority is his knowledge, whereby he rises from a low position to an exalted station.

Knowledge has a root and branches; animals have only the branch, man alone has the root.

I am myself, hell, purgatory, paradise.—*Persian.*

It is the way of the superior man to make no show of his virtues; it is the way of the inferior man to seek notoriety.

The superior man struggles against three things: in youth, against passion; in manhood, against hate; in old age, against selfishness.

The mind of the superior man is concerned with righteousness; that of the evil man, with gain.

The superior man is truthful in speech, respectful in demeanor, honest in business and eager for righteousness.

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Peace is the highest aim of the superior man. The superior man can find himself in no position where he is not true to himself.

The superior man does not even for a moment act contrary to virtue, in moments of prayer he cleaves to it, in anger he holds it to his bosom; he acts before he speaks and thus speaks by his actions.—*Chinese.*

Take care to do nothing that is merely animal-like.

When we act rashly, basely, passionately, to what have we descended? To animals.

What have we lost? The rational faculty.

By nature we are constituted free, noble and modest, that we may subject pleasure to higher things.

No man is free who is not master of himself.

Happy is the man who eats only for hunger and drinks only for thirst, who stands by his own opinions and lives according to reason and not according to fashion.

The first and highest purity is of the soul.—*Roman.*

Blessed is the man that walketh not in the counsel of the wicked. He shall be like a tree that bringeth forth its fruit in its season. And whatsoever he doeth shall prosper.—*Jewish.*

Put off that which is corrupt and be ye renewed in the spirit of your mind.

To be carnally-minded is death, but to be spiritually-minded is life and peace.

What shall it profit a man if he gain the whole world and lose his own soul?

Know ye not that your body is a temple of the Holy Spirit?

The temple of God is holy, which temple ye are.—*Christian.*

SELECTION XIII

WEALTH

Of all pure things purity in the acquisition of riches is best.

He who preserves purity in becoming rich is really pure.—*Hindu*.

Thirst for gold, angry words and haughty thoughts are sins.—*Persian*.

A man who greedily seeks wealth is like a child who eats honey with a knife, scarcely has he tasted the sweetness when he finds he has cut his tongue.—*Buddhist*.

Wealth was given to be liberally bestowed, not avariciously hoarded.

A man's true wealth is the good he does in the world.—*Mohammedan*.

A covetous man does not possess his wealth, his wealth possesses him.

Shun bad gains, those losses in disguise.

If a man make money at the expense of his virtue he dishonors his soul. He sells honor for gold.

All the gold on earth is of no value compared with virtue.—*Grecian*.

Happy is the man who provides for whatever is necessary and expends nothing for ostentation and pomp.

He who governs his life by opinion will never be rich, and he who lives by reason will never be poor.

There is no greater misfortune than not to be able to endure misfortune.

You teach me how to keep wealth, but I would learn how to be contented if I lose it.—*Roman*.

Wherefore do ye spend money for that which is not bread and your earnings for that which satisfieth not?

Better is a little with righteousness than great revenues without right.

If riches increase, set not your heart on them.—*Jewish*.

Beware of covetousness, for a man's life consisteth not in the abundance of the things he possesseth.—*Christian*.

SELECTION XIV

ADVERSITY

He is dear to me who is unsolicitous about the event of things, and who is of a steady mind.—*Hindu.*

Be nobly courageous! Follow the true bride of thy life even if her name be Sorrow. Let the shell perish that the pearl may appear.

In the hour of adversity be not without hope, for crystal rain falls from black clouds.—*Persian.*

It is the proof of a brave and resolute spirit not to be daunted in adversity.

Fortify yourself with contentment, for this is an impregnable fortress.

On every occasion which impels thee to vexation apply this principle, that though this be a misfortune, to bear it nobly is good fortune.

Be like the promontory against which the waves continually dash, but it stands firm and tames the fury of the water around it. There is no greater misfortune than not to be able to endure misfortune.

'Tis nothing for a man to hold up his head in a calm, but to maintain his post when all others have quitted their ground and there to stand upright, this is divine and praiseworthy.

Life is warfare, to rest is to be a coward, safe yet despised. Only a soul brave and steadfast is holy.

By meeting adversity manfully we grow into nobility of character, there is no other way to obtain it.—*Roman*.

If thou determine to serve the Most High, prepare thy soul for temptation.

Set thy heart aright and constantly endure.

If thou faint in the day of adversity thy strength is small. For, as gold is tried by the fire, so are acceptable men in the furnace of adversity.

Whatsoever is brought upon thee take cheerfully, and be patient when thou art brought to a low estate.—*Jewish*.

Blessed is the man that endureth, for he shall receive the crown of life.

Endure hardness as a good soldier.

We also glory in tribulation, knowing that tribulation worketh patience and patience experience and experience hope.

We are troubled on every side, yet not disturbed, perplexed but not in despair, per-

secuted but not forsaken, cast down but not destroyed.

Though our outward man perish yet is the inward man day by day renewed.

Five times received I forty stripes save one.

Thrice was I beaten with rods; once was I stoned; thrice was I shipwrecked; a night and a day have I been on the deep, in journeyings often, in perils of waters, in perils by my own countrymen, in perils among false brethren—in weariness, in painfulness, in watchings often. And now I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that bonds and afflictions await me. But none of these things move me, neither count I my life dear unto myself if only I might *finish* my course with joy.—*Christian.*

SELECTION XV

GOOD FOR EVIL

Return good for evil, overcome anger by love.
—*Hindu*.

Always meet petulance with gentleness and
perverseness with kindness.
Reply to thine enemy with gentleness.—
Persian.

The good man when reviled reviles not again,
when treated violently he returns love and
good will.

If a man foolishly does me wrong I will re-
turn him the protection of my ungrudging
love. The more evil comes from him, the
more good shall go from me.

If a man strike thee and in striking drop
his staff, pick it up and give it to him
again.—*Buddhist*.

The good should be met with goodness and
the not good should also be met with good-
ness.

The wise man avenges injuries by benefits.—
Chinese.

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It is good to overcome evil with good and it is evil to resist evil by evil.

Let us be like trees that yield their fruit to those who throw stones at them.—*Mohammedan.*

Speak evil of no one, not even of your enemies.

One who is injured ought not to return the injury, for on no account can it be right to do injustice.—*Grecian.*

One should always pay his debts no matter how wicked the creditors be; let not another's guilt make you sin.

A lover of wisdom when smitten must love those who smite him.

Revenge is the sign of a savage nature; forgiveness is better than revenge.—*Roman.*

If thine enemy hunger give him bread to eat; if thou meet his ox going astray thou shalt surely bring it back to him.—*Jewish.*

Love your enemies, bless them that curse you, and do good to them that hate you. Be not overcome of evil, but overcome evil with good.—*Christian.*

SELECTION XVI

HUMANENESS

He is dear to me who is compassionate, merciful, self-restrained.

He who, to give himself pleasure, injures animals that are not injurious adds nothing to his own happiness, either living or dead. But he who never gives pain to any creature by cruelty enjoys bliss without end.

The heartless one who would carelessly trample on a worm is darkly alienated from God.—*Hindu*.

Deem it sinful to injure harmless animals.

If you do not realize the state of the ant under your foot, know that it resembles your own condition under the foot of an elephant.

Nourish domestic animals and treat them gently.—*Persian*.

As a bee gathers nectar without injuring the beauty or the fragrance of the flowers so should a wise man live in this world.

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One should feel a compassionate interest in the welfare of all who are oppressed.—
Buddhist.

Of all loving qualities, loving compassion is the noblest.

All men have in them feelings of mercy and they may be cultivated.

Do not frighten sleeping birds nor kill those with young, nor break eggs unnecessarily. Do not kill a bird three springs old; the little ones in the nest are awaiting the father's and mother's return.

Be humane to all animals, even to insects. Harm not even plants or trees.

One who shot at a stag and hit his own son while he was grieving, heard a voice say: "The stag loves his child as you love yours."—*Chinese.*

Did not Allah find thee an orphan and hath he not taken care of thee? And did he not find thee wandering in error, and hath he not guided thee into truth? And did he not find thee needy, and hath he not enriched thee? Wherefore oppress not the orphan; neither repulse the beggar; but declare the goodness of thy Lord.

See that ye feed your servants with the food ye yourselves eat and clothe them with the stuff ye wear. Remember they are the

servants of Allah and are not to be tormented.—*Mohammedan.*

Thou shalt not muzzle the ox when he treadeth out the corn.—*Jewish.*

SELECTION XVII

FRIENDSHIP

He is dear to me who is free from enmity,
merciful, devoted.—*Hindu*.

Contract no friendships with the hope of
gain.—*Buddhist*.

Friends should give each other good counsel
and stimulate each other to the love of
goodness.—*Chinese*.

Have only such friends as will advance you
in piety and virtue.

A true friend holds himself in readiness to
supply all his friend's wants both of a
private and public character.—*Grecian*.

I daily examine myself to see if, in inter-
course with friends, I may have been not
sincere.

A man who is a friend such as the name im-
ports, except the gods, nothing transcends
him.

He who fears his friend knows not the mean-
ing of the name.

Plato is my friend, Socrates is my friend,
but truth is a friend I prize above both.

The one bond of friendship is confidence.

It is no excuse for a fault that you committed it for a friend's sake; for since the belief in another's excellence was that which conciliated friendship, it is hard for friendship to continue when you apostatize from virtue.

Lay the foundations of virtue, without which friendship cannot exist, in such a manner that, with this one exception, you may consider that nothing in the world is more excellent than friendship.

As therefore both to give and to receive advice is the characteristic of true friendship, and that the one should perform his part with freedom but not harshly, and the other should receive it patiently and not with recrimination; so it should be considered that there is no greater bane to friendship than adulation, fawning and flattery.—*Roman*.

A faithful friend is a strong defense, and he that hath found such an one hath found a treasure.

A faithful friend is the medicine of life.

Change not a friend for any good.

I am distressed for thee, my brother; very pleasant hast thou been unto me, thy love

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to me was wonderful, passing the love of women.

He that upbraideth his friend, breaketh friendship.

A friend cannot be proved in prosperity and an enemy cannot be hidden in adversity.—
Jewish.

Greater love hath no man than this, that a man lay down his life for his friends.—
Christian.

SELECTION XVIII

LOVE

As a mother, even at the risk of her own life,
protects her son, her only son, so let a
man cultivate good will without measure
toward all beings.—*Hindu*.

Shall I tell thee where Nature is most blest
and fair? It is where those whom we love
abide.

Diversity of worship has divided the human
race into many creeds. From among all
their dogmas I have selected one—Divine
Love.

Do not allow thyself to be carried away by
anger; reply to thine enemy with gentle-
ness.—*Persian*.

Hatred never ceases by hatred but by love.
This is an old rule.—*Buddhist*.

Do not exact from others that they love you
as much as they can, but exact from your-
self that you thus love them.—*Chinese*.

Justice is the beginning of political equality,
but love is the completion of it.—*Grecian*.

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The law imprinted on all men's hearts is to love one another.

Take away love and you take away the joy of life.

He could scarce have loved one who cannot love but one.—*Roman.*

Thou shalt love thy neighbor as thyself.—*Jewish.*

Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a clanging cymbal. If I have the gift of prophecy and understand all mysteries and all knowledge but have not love, I am nothing.

If ye love only them which love you, what reward have ye? Do not even the publicans the same?

If ye do good only to them that do good to you, what thank have ye? Sinners also do the same.

Love them that hate you and do good.

Let us not love in word and in tongue, but in deed and in truth.

Love never faileth. Prophecies fail, tongues cease, knowledge vanishes away, but love abideth and endureth forever.—*Christian.*

SELECTION XIX

THE PURSUIT OF TRUTH

Great is Truth appointing a straight path.

Never has it been overthrown.

As the body is purified by water so is the soul purified by truth.

They who are ignorantly devoted to the mere ceremonies of religion are fallen into thick darkness, but they are in still thicker gloom who are solely attached to fruitless speculations.—*Hindu*.

Be very scrupulous to observe the truth in all things.—*Persian*.

It is blessedness without measure to keep the thoughts fixed on the laws of reason.

Be ye lamps unto yourselves, betake yourselves to no external refuge. Hold fast to the truth as a lamp, hold fast as a refuge to the truth. Whosoever shall be a lamp unto themselves, looking not for refuge to any one besides themselves, it is they who shall reach the topmost height. Behold now, I exhort you, brethren: work out your own salvation with diligence.

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This was the last word of the Blessed One.—*Buddhist.*

Things being investigated, knowledge became complete.—*Chinese.*

Learning was given to promote good actions, not empty disputes.

He who seeks knowledge, adores the Most High; he who spreads it, dispenses alms to the ignorant.

Knowledge lights the way to Heaven; it is our friend in the desert, our companion in solitude.—*Mohammedan.*

God created Reason, and it was the most beautiful being in His creation; and God said to it, "I have not created anything better, or more perfect, or more beautiful than thou. Blessings will come to mankind on thine account and men will be judged according to the use they make of thee." Truth is the beginning of every good thing, both to gods and to man.

It is dangerous alike to believe or to disbelieve; therefore we ought to examine strictly into the truth of a matter, rather than suffer an erroneous impression to pervert our minds.

Men are wont to err through prejudice.—*Grecian.*

The distinguishing property of man is to search for and follow after truth. Therefore, when relaxed from our necessary cares and concerns we then covet to learn somewhat and we esteem knowledge to be the indispensable means of living happily.

Every man is liable to err, but it is only the part of a fool to persevere in error.

No man commits error for himself alone, but scatters his folly among all around him.

To conduct great matters and never commit a fault is above the force of human nature; but to learn and improve by the faults we have committed is that which becomes a good and sensible man.

If we follow truth not for its own intrinsic excellence but for some advantage we are to get from it, we may be politic but we are not virtuous.—*Roman*.

Let not mercy and truth forsake thee, bind them about thy neck, write them upon the table of thine heart.

Great is truth and mighty above all things. It endureth and is alway strong, it liveth and conquereth evermore.

Truth is the strength and the majesty of all ages.—*Jewish*.

Be not conformed to this world but be ye transformed by the renewing of your mind.

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Prove all things, hold fast that which is good.

Be ready always to give to every man a reason for the faith that is in you.

Be no longer children tossed to and fro by every wind of doctrine, by the tricks of men, in craftiness and the wiles of error.

Walk not in vanity of mind, but be ye renewed in the spirit of your mind and put on the new man created in righteousness and wholeness of truth.—*Christian.*

SELECTION XX

CONTROL OF THE TONGUE

When thou speakest thou shouldst know
what can be urged against thy words.
Better silence than talking overmuch.

Act not the part of a chatterer. Remember
that the man who uttereth ill-natured
words must not expect good-natured deeds.
Verily the ruin of a man resteth on his
tongue.—*Egyptian*.

Apply thy heart when speaking to saying
things such that they who listen will de-
clare, "How excellent is that which com-
eth out of his mouth."—*Hindu*.

Let a man keep in subjection his speech. Be-
ware of anger of the tongue and of the
mind. Practice virtue with thy tongue
and with thy mind.—*Buddhist*.

Do not allow thyself to be carried away by
anger. Angry words are sins.—*Persian*.

A flaw in a piece of white jade can be ground
away, but for a flaw in speech nothing can

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be done, therefore be cautious as to what you say.—*Chinese*.

Nature has given to men one tongue, but two ears, that we may hear from others twice as much as we speak.

Deliberate much before saying or doing anything, for you will not have the power of recalling what has been said or done.

Furthermore, an exact government of the tongue is a strong evidence of a good mind, and no inconsiderable part of virtue.

Think it the first of virtues to restrain the tongue; he approaches nearest to a god who knows when it is best to be silent.—*Roman*.

Whoso keepeth his tongue, keepeth his soul from troubles.

Seest thou a man that is hasty in his words?
There is more hope of a fool than of him.
—*Jewish*.

Let every one be swift to hear, slow to speak.
If any man thinketh himself religious and bridleth not his tongue, that man's religion is vain.—*Christian*.

SELECTION XXI

TOLERANCE

He is my beloved who is free from intolerance, who is impartial, patient, just.
Heaven is a palace with many doors and each may enter in his own way.—*Hindu*.

Seest thou two or three imbeciles who hold the world between their two hands, and who in their ignorance believe themselves the wisest of the universe? Be not disturbed that they regard all as heretics who are not simpletons.

Broad is the carpet God has spread, and beautiful the colors he has given it.
Whatever road I take joins the highway that leads to Thee.—*Persian*.

The man who is tolerant with the intolerant, him I call a wise man.
He who is beloved of God honors every form of faith.—*Buddhist*.

Whatever be thy religion, associate with men who think differently from thee.
If thou canst mix with them freely and art not angered at hearing them, thou hast

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attained peace, and art a master of creation.—*Mohammedan.*

Esteem it a great part of a good education to be able to tolerate the lack of it in others.—*Grecian.*

All thinking beings have been made one for the other, they owe tolerance toward each other.—*Roman.*

Who gains wisdom? He who is willing to receive instruction from all sources.—*Jewish.*

Who art thou that judgest another man's servant? To his own master he standeth or falleth.

Why then dost thou judge thy brother, or why dost thou set at naught thy brother? Let us not judge one another any more, but rather take heed that we put no stumbling block in another's way.

Judge not that ye be not judged.

Judge nothing prematurely, but wait.—*Christian.*

SELECTION XXII

CATHOLICITY

OR

THE FRATERNITY OF RELIGIONS

Altar-flowers are of many species, but all worship is one.

Systems of faith differ, but God is one.

The Supreme Being is with him who recites his prayers on beads, with him who worships stones, with him who bows to idols in the temple.

The object of all religions is alike, all seek the object of their love, and all the world is love's dwelling.—*Hindu*.

Have the religions of mankind no common ground? Is there not everywhere the same enrapturing beauty?

The paths to God are more in number than the breathings of created beings.

Whatever road I take joins the highway that leads to the Divine.—*Persian*.

The root of religion is to reverence one's own faith and never revile the faith of others.

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The pure man respects every form of faith.

My doctrine makes no distinction between high and low, rich and poor; like the sky it has room for all, and like the water, it washes all alike.—*Buddhist*.

Religions are many and different, but reason is one. We are all brethren.

The broad-minded see the truth in different religions, the narrow-minded see only the differences.—*Chinese*.

If thou art a Mussulman, go stay with the Franks. If thou art a Christian, mix with the Jews.

To its own Book shall every nation be summoned.

All have a quarter of the heavens to which they may turn, and whichever way they turn, there is God.—*Mohammedan*.

God is by nature the Father of all men, and all best men He calls His sons.—*Grecian*.

The universal brotherhood binds all men together under the common Father of Nature.—*Roman*.

Behold how good and pleasant a thing it is for brethren to dwell together in unity.

Are we not all children of one Father?
Hath not one God created us?—*Jewish.*

Of a truth I perceive that God is no re-
specter of persons, but in every nation he
that revereth God and worketh righteous-
ness is accepted of Him.—*Christian.*

SELECTION XXIII

THE TEST OF LIFE

Let this soul pass on.

He has fought the battle of the good even as the Lord of the invisible world commanded him. He shall find grace in the eyes of the great God.—*Egyptian*.

To live by a standard of conduct is the supreme duty of all men.

Oh, my child! in the summing up of life, the question will be, not who your father was, but what you have done.

Think not that I fear the world, nor my departure from it; that which I alone fear is not having lived well enough.—*Persian*.

When we get rid of sensual desires we perceive the divine portion of ourselves which we had from the beginning.—*Buddhist*.

When you have learned how to live well you will know how to die well.—*Chinese*.

When a man dies his neighbors ask what property has he left behind him, but

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angels ask what good deeds has he sent on before him?—*Mohammedan*.

The most beautiful thing in life is to attain to a resemblance of the Divine.

The life of that man is best who endeavors to become as good as possible, and he enjoys most who feels that he is steadily advancing in virtue.—*Grecian*.

If a man despise me it is his duty to see why he does so; it is my duty to do nothing that deserves contempt.

Choose the best life, for custom will make it pleasant.

A man may die old at twenty and young at threescore, according as he has lived.

Life is to be measured by action, not by time.

A life of one day, wise and reflecting, is better than a thousand years of animal existence. Never prefer length of life to breadth of life.

I dislike death indeed, but I dislike falsehood and unrighteousness more than death.
—*Roman*.

I have set before thee this day life and death, blessing and cursing, therefore choose life that both thou and thy seed may live.

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Mark the perfect man and behold the upright, for the end of that man is peace.—*Jewish.*

If thou wilt enter into life, keep the commandments.

Man shall not live by bread alone.—*Christian.*

SELECTION XXIV

THE COMMONWEALTH OF MAN

Among those who labor for the future welfare of the world he is greatest who begins in his own household.—*Hindu*.

May we be such as those who help make this world progressive, till its perfection shall have been reached.—*Persian*.

The good man's purpose is to increase the mercy, charity, kindness and piety of all mankind.—*Buddhist*.

The ancients who wished to illustrate virtue throughout the kingdom, first ordered well their own States. Wishing to order well their States, they regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investiga-

tion of things. Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their States were rightly governed. Their States being rightly governed, the whole kingdom was made tranquil and happy.—*Chinese*.

Fair is the dwelling of those who think not only of themselves but act with regard to the welfare of all.—*Mohammedan*.

That commonwealth is happiest where the people mind the law more than the lawyers. Justice is the beginning of political equality, peace is the completion of it.—*Greecian*.

The future ages need us, let us work for them.—*Roman*.

And it shall come to pass in the latter days that nations shall be judged and many peoples reprov'd; and they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall

not lift up sword against nation, neither shall they know war any more. The wilderness and the solitary place shall be glad and the desert shall blossom as the rose. In the wilderness shall waters break out and streams in the desert. And an highway shall be there and a way and it shall be called the way of holiness.

And all the trees of the field shall clap their hands.

Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle;

And to Yahweh, 'twill be for a name,

For an everlasting sign that shall not be cut off.—*Jewish.*

When ye hear of wars and rumors of wars be not troubled, for these things must needs come to pass, but the end is not yet. No man having put his hand upon the plough and looking back is fit for the kingdom of heaven.

One thing I do, forgetting the things that are behind and stretching forward to the things that are before, I press on toward the goal.

Seeing that the night is far spent and the day at hand, let us throw off the works of darkness and put on the armor of light.—*Christian.*

SELECTION XXV

THE TEN COMMANDMENTS OF JUDAISM

1. I am Yahweh, thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.
2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I, Yahweh, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me and shewing mercy unto thousands of them that love me, and keep my commandments.
3. Thou shalt not take the name of Yahweh thy God in vain: for Yahweh will not hold him guiltless that taketh his name in vain.
4. Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh is the Sabbath of Yahweh thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy

maidservant, nor thy cattle, nor the stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Yahweh blessed the Sabbath day, and hallowed it.

5. Honour thy father and thy mother: that thy days may be long upon the land which Yahweh thy God giveth thee.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbor.
10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

THE TEN COMMANDMENTS OF BUDDHISM

Comparing them with the Decalogue of the Old Testament, we note:

1. "Ye shall slay no living thing" = "thou shalt not kill."
2. "Ye shall not take that which is not given" = "thou shalt not steal."
3. "Ye shall not act wrongfully, touching the bodily desires" = "thou shalt not commit adultery."

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4. "Ye shall speak no lie"—no equivalent in the Decalogue.

5. "Ye shall drink no maddening drink"—no equivalent in the Decalogue.

(These five were binding on clergy and laity alike, but the remaining five were imposed on the clergy alone:)

6. "Accept no gold or silver."

7. "Shun luxurious beds."

8. "Abstain from late meals."

9. "Avoid public amusements."

10. "Abstain from expensive dress."

SELECTION XXVI

BUDDHIST BEATITUDES

Not to serve the foolish,
But to serve the wise;
To honor those worthy of honor;
This is the greatest blessing.

To support father and mother,
To cherish wife and child,
To follow a peaceful calling;
This is the greatest blessing.

To bestow alms and live righteously,
To give help to kindred,
Deeds which cannot be blamed,
This is the greatest blessing.

To abhor and cease from sin,
Abstinence from strong drink,
Not to be weary in well-doing;
This is the greatest blessing.

Reverence and lowliness,
Contentment and gratitude,
The hearing of the Law at due seasons;
This is the greatest blessing.

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To be long-suffering and meek,
To associate with the tranquil,
Religious talk at due seasons;
This is the greatest blessing.

Beneath the stroke of life's changes
The mind that shaketh not,
Without grief or passion, and secure;
This is the greatest blessing.

On every side are invincible
They who do acts like these,
On every side they walk in safety,
And this is the greatest blessing.

CHRISTIAN BEATITUDES

Blessed are the poor in spirit: for theirs is
the kingdom of heaven.

Blessed are they that mourn: for they shall
be comforted.

Blessed are the meek: for they shall inherit
the earth.

Blessed are they which do hunger and thirst
after righteousness: for they shall be
filled.

Blessed are the merciful: for they shall ob-
tain mercy.

Blessed are the pure in heart: for they shall
see God.

Blessed are the peacemakers: for they shall
be called the children of God.

Blessed are they which are persecuted for
righteousness' sake: for theirs is the king-
dom of heaven.

SELECTION XXVII

THE GOLDEN RULE

The true rule in business is to guard and do by the things of others as they do by their own.—*Hindu*.

Do as you would be done by.—*Persian*.

One should seek for others the happiness one desires for one's self.—*Buddhist*.

What you would not wish done to yourself do not unto others.

True politeness consists in never treating others as you would not like to be treated by them.—*Chinese*.

Let none of you treat his brother in a way he himself would dislike to be treated.—*Mohammedan*.

Do not that to a neighbor which you would take ill from him.—*Grecian*.

The law imprinted on the hearts of all men is to love the members of society as themselves.—*Roman*.

Whatever you do not wish your neighbor to do to you do not unto him. This is the whole law, the rest is a mere exposition of it.—*Jewish.*

All things whatsoever ye would that men should do to you, do ye even so to them.—*Christian.*

SELECTION XXVIII

THE DIVINE ; NATURE-GOD

I am that which has been, which is, which ever will be and no one has ever lifted the veil that covers me.—*Egyptian*.

Foolish are they who are always asking where is God. God dwells in all things and all who will can find him. Each soul is a manifestation of God.—*Hindu*.

The Holy One will ever be the same, the God of all, though oft invoked by many a different name.

God appears in the best thought, the best speech, the best actions.—*Persian*.

Thou changeless Essence of all change—I take refuge in Thee.—*Buddhist*.

The reason which can be reasoned is not the Eternal Reason. The name which can be named is not the Eternal Name.—*Chinese*.

There is no God but God, the ever-living.—*Mohammedan*.

God is the Author of all things, too great to own His existence to aught but Himself.
—*Grecian.*

By divine reason and energy the world is governed, or is there some clearer way of expressing it?—*Roman.*

Whither shall I go from thy Spirit, or whither shall I flee from thy Presence?—*Jewish.*

God is Spirit. In Him we live and move and have our being.

God dwelleth not in temples made with hands, neither is worshipped with men's hands as though He needed anything.—*Christian.*

SELECTION XXIX

THROUGH NATURE TO GOD

Nature is not to be fully comprehended;
God, who made it, has forbidden it.—
Egyptian.

The snowy mountains, the sea, the distant
river, proclaim the power of God. The
whole universe is pervaded by one Su-
preme Ruler.

The Ganges flows, it is God; the ocean roars,
it is God; the lightning flashes, it is God.
—*Hindu.*

The earth is all enchanted ground. Look
upon yon bush flaming with roses; listen,
if thy soul be not deaf thou wilt hear the
voice of God speaking to thee out of that
bush.

Recognize the mark of God in every place.
Nature is the image of God.—*Persian.*

As the great Universe has no boundary, so
the Supreme Reason has no limits.—*Bud-
dhist.*

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Man takes his law from Nature, Nature takes its law from Reason, and Reason takes its law from within itself.—*Chinese*.

Hast thou not seen how all in the heavens and on the earth uttereth the praise of God—the very birds as they spread their wings. Every creature knoweth its prayers and its praise.—*Mohammedan*.

Thou Sovereign of Nature, Thou governest all creation by unerring laws, bringing order out of confusion, guiding all to good.—*Grecian*.

There is but one divine Nature manifested in endless variety of representations.—*Roman*.

The heavens declare the glory of God.
And the firmament showeth the work of His hands.

Day unto day uttereth speech.

Night unto night showeth knowledge. Their voice is not heard, yet their significance has gone forth unto all the ends of the earth.

He covereth Himself with light as with a garment.

He spreadeth out the heavens like a curtain.

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He maketh the clouds his chariot, He rideth
on the wings of the wind.—*Jewish.*

Consider the lilies of the field, how they
grow. They toil not, neither do they
spin, and yet Solomon in all his glory was
not arrayed like one of these.—*Christian.*

SELECTION XXX

DEATH AND IMMORTALITY

The soul lives after the body dies.—*Egyptian*.

When the messenger of death cometh to take thee away, let him find thee prepared.

Matter is inert, perishable; the soul thinks, acts, is immortal.

Go, give to the plants and to the waters thy body which belongs to them, but there is an immortal portion of thee, transport it to the world of the holy.—*Hindu*.

At the last day inquiries will be made only as to what you have done, not from whom you are descended.—*Persian*.

The man who has constantly contended against evil may fearlessly meet death.

The soul is myself, the body is only my dwelling place.

Never will I seek or receive private, individual salvation, but forever and everywhere will I strive for the universal redemption of every creature throughout all worlds.

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A treasure that is laid up in a deep pit profits nothing and may be easily lost. The real treasure that is laid up through charity and piety, temperance, self-control or deeds of merit is hid secure and cannot pass away; no thief can steal it.

When a man dies he must leave the fleeting wealth of the world, but the treasure of virtuous acts he takes with him.—*Buddhist.*

The disciple asked Confucius, "I venture to inquire about death." The Master replied, "While you do not know life, how can you know about death?"

Man never dies. It is because men see only their bodies that they hate death.—*Chinese.*

I entertain a good hope that something awaits those who die, and that it will be better for the good than for the evil.

Be of good cheer about death, and know this for a truth, that no evil can happen to a good soul, whether in life or after death.—*Grecian.*

What would I have death find me doing?—Something benevolent, public-spirited, noble, conducive to the general good.—*Roman.*

The memorial of virtue is immortal.
 When it is present, men take example of it.
 When it is gone, they desire it.
 It weareth a crown and triumpheth forever.
 The righteous shall be held in everlasting remembrance.
 Have regard for thy name, for that will endure beyond a thousand treasures of gold.
 A good life has few days, but a good name lasts forever.—*Jewish*.

Though our outward man perish, our inner man is day by day renewed.—*Christian*.

PRAYERS

How shall I revere Thee, O Father! Who can bless Thee or give thanks to Thee? Shall I love Thee as if I were something of myself, or as if I had anything of mine own? Thou art what I am, Thou art what I do, Thou art all things, and there is nothing which Thou art not. Thou art the Mind that understandeth all things, Thou art the Father that makest all things. O Thou who art all, receive a rational homage from all things.—*Egyptian*.

O Thou, who givest sustenance to the world, unveil the face of that true Sun, now hidden from us by its veil of golden light, so

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that we may see the truth, and know our whole duty.

May the Eternal One protect us evermore.

We have no other Friend, no other Father than the Father of Heaven, who is the Father of mankind.—*Hindu*.

We worship Thee, the Lord of Purity. We praise all good thoughts, all good deeds which are and will be, all that keeps pure, all that is good. We worship Thee, the Wise One. Thou wilt yield to our labor beautiful and fertile fields for believer and unbeliever, for rich and poor. We worship Thee with our bodies and our souls. We worship Thee as being united with the souls of pure men and women. We worship the promotion of all good, all that is beautiful, shining, immortal—everything that is good.

O Thou who existeth from eternity and abidest forever, sight cannot bear Thy light, praise cannot express Thy perfection. Thy glory baffles human wisdom, Thine essence confounds our thoughts. Human thought and knowledge can spell only the first letter of Thy love. Praise be to Thee, abiding in the midst of perfect order, cause of whatever has been produced! May we be of those who are illuminated with the light of knowledge and

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with lofty excellence. Of Thy divine poem the first word is Reason and the last is Man and whoso shall trace the words from the first to the last shall find them the unbroken series of Thy favors, the varied names of Thy love.—*Persian*.

O Thou Eternal One, Thou Perfection of Time, Thou truest Truth, Thou changeless Essence of all change, Thou most excellent Radiance, I take refuge in Thee.—*Buddhist*.

I know that Heaven has an intelligence which nothing escapes. I know that It enters into all; that It is present incessantly to all. Let us strive to reflect Its light as two instruments in complete harmony respond to one another.—*Chinese*.

Praised be God, gracious and merciful. Thou art the Eternal One in whom all order is centered. From Thee doth wisdom descend. Thou dost embrace all things. Thou art the Infinite, the Lord of all things visible and invisible. Guide us in the right way and we shall not be misled.—*Mohammedan*.

Thou God of all, infuse light into the souls of men, whereby they may be enabled to

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know what is the root whence all their evils spring, and by what means they may avoid them. Grant us all Thy assistance in the forming and directing of our judgment; enlighten us with Thy truth, that we may discern those things which are really good, and, having discovered them, may love them and cleave steadfastly to them. And we pray Thee to disperse those mists which darken the eyes of our minds, that so we may have a perfect understanding, and know both God and man, and what is due to each. Father, give us all good, whether we ask it of Thee or not; and avert us from all evil, though we do not pray Thee to do so.—*Grecian*.

Lead, O Zeus, and kindly Fate,
Where'er it be your will for me to stay or
wait
Would I follow willingly. If it be not my
will,
Becoming a rebel, I follow still!—*Cleanthes*.

Beloved Pan and all ye other gods who
haunt this place, give me beauty in the
inward soul, and may the outward and the
inward man be at one. May I reckon the
wise to be the wealthy, and may I have
only so much gold as none but the tem-
perate can wisely use.—*Socrates*.

O God, have I transgressed Thy command; have I perverted the powers, the senses, the instincts Thou hast given me? I have been poor but with joy, it being Thy will. I have not been in power, because it was not Thy will, and power I have never desired. Is it Thy pleasure that I should depart from the assembly of living men? I depart. I give Thee all thanks that Thou hast thought me worthy to have a share in life and to behold Thy works.—*Epictetus*.

O God, Thou art my God; my soul thirsteth for Thee, my flesh longeth for Thee. Have mercy upon me according to Thy loving kindness, for my sin is ever before me. Against Thee, Thee only have I sinned. Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow. Hide Thy face from my sins and blot out all my iniquities. Create in me a clean heart and renew a right spirit within me.—*Jewish Psalmist*.

Ah, great is their sin, O Yahweh, yet pardon them; but if not, blot out me too from the Book which Thou hast written.—*Moses*.

Oh, my Father, if it be possible let this cup pass from me, nevertheless, not as I will, but as Thou wilt.—*Jesus*.

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